

# UNITY

## Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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### Editorial

*Strike hands, young men!  
'Tis yours to help rebuild the state,  
And keep the nation great.  
With act, and speech, and pen  
'Tis yours to spread  
The morning-red  
That ushers in a grander day;  
To scatter prejudice that blinds,  
And hail fresh thought in noble minds;  
To overthrow bland tyrannies  
That cheat the people, and with slow disease  
Change the Republic to a mockery.  
Your words can teach that liberty  
Means more than just to cry, "We're free,"  
While bending to some new-found yoke.  
So shall each unjust brand be broke,  
Each toiler gain his meet reward  
And life sound forth a truer chord.*  
George Parsons Lathrop.

SINCE the sad reports of the massacre of Armenians and the destruction of their villages, which we all hoped would be discredited by later information, seem only to have gained confirmation with the lapse of time, we can but commend the action taken by the mass meetings held in several parts of the United States to protest against the outrage upon humanity. We hope that our own and other civilized governments will find some way of impressing upon the Sublime Porte that these things must not be. If the Turkish government cannot protect its subjects against such cruel violence, the people of the ravaged district should be released from allegiance to that government and either allowed to govern and protect themselves or else be placed under the jurisdiction of a power that can and will protect them.

WE are informed that Rev. George Batchelor has accepted the office of secretary of the American Unitarian Association, to which he was elected by the board of directors. Pending the confirmation of the action of the board by the vote of the association next May, Mr. Batchelor will continue to supply the pulpit of his church at Lowell, and, as he will not be giving quite all of his time to the association, he will only accept half the full salary of the secretaryship. Mr. Batchelor has been most intimately related to the organic life of the Unitarian denomination for over a quarter of a century and is in every way qualified to enter intelligently into the problems that may arise in the future, as he is qualified to direct wisely the missionary activities of the denomination. He will find a cordial welcome and a hearty support from all sides, and will find the inspiration of a great task. We congratulate the Unitarians and bid "God speed" to Mr. Batchelor.

A LOCAL paper published in Peoria, in a column notice of a Thanksgiving service, speaks as follows:

"The first result of the Congress of Liberal Religionists held in the city of Chicago at the church of Dr. Hirsch last year, so far as Peoria is concerned, was witnessed at the Jewish synagogue yesterday, when, upon invitation extended by Rabbi Eisenberg, The Universalists, the People's Church and the Jewish congregation met in union Thanksgiving service. There was a large assemblage present and each of the churches was well represented."

Rev. Frank M'Alpine, Rev. R. B. Marsh and the rabbi joined in the service. It was doubtless an occasion that added new meaning to Thanksgiving, one more object lesson in fraternity. In Chicago the congregations of Rabbi Stolz and J. Vila Blake joined, as has been their wont for several years, in the same spirit. May these illustrations of fraternity be rapidly multiplied.

THE December *Arena* is a fertile number. The leading article, by Max Muller, is a significant recognition of the importance of the Parliament of Religions which he says will take its place "as one of the most memorable events in the history of the world." There are but few things, he says, he so much regrets as his absence; and he is inclined to blame President Bonney and Doctor Barrows "for not having made sufficiently clear at the beginning their real purpose and scope." But the truth is these gentlemen could not foresee any more than the learned professor, and consequently did not foretell what was to happen. These men planned largely but the times planned more largely

than they did. The age was ripe for a far greater thing than even the optimism and presumption of Chicago was ready for. The opportunity is gone. It was a great event, but now all can see that it was but partly utilized. But even as it was it was a greater event than we were ready for. Since those seventeen days the religious world has been more busy in trying to evade the logic of the occasion than to utilize it. There has been more desire to read it down than to read it up, to justify the sectarianism which it rebuked and to somehow repair the denominational lines which it damaged.

### A Sheaf of Poetry.\*

The major poets of America are gone. Our great singers have already given us the "American Classics",—at least so Arthur B. Simonds, in his recent book on "American Song" has characterized them. In this group he puts Bryant, Whittier, Emerson, Poe, Jones Very, Longfellow, Lowell and Holmes. Most of our readers will ask, why Poe and Jones Very? His second group he calls "Preëminent Later Writers," and consists of Whitman, Bayard Taylor and Sidney Lanier. These would seem to have been left just outside the classic gate. Then follows a group of sixteen Forerunners, the names familiar to those who read the Sanders and the McGuffey "readers" of thirty years ago,—Halleck, Percival, Willis, Saxe and others. The book closes with a list of about thirty "Contemporaries," from which we are to promote the second group for the American Olympus. Most of these are represented by but one or two poems each. All of the poets mentioned are represented by but a few poems. We judge that Mr. Simonds must be a comparatively young man or he would not have dared to venture on these selections. The lover of poetry trembles as

\* "American Song," a collection of American poems with analytical and critical studies of the writers by Arthur B. Simonds, A. M.; G. P. Putman's Sons, New York City; \$1.50.

Poetical Works of Robert Browning, Volume seventeen, "Asolando," with biographical and historical notes to all the poems; Macmillan & Co., New York; \$1.50.

"The House of Life" by Dante Gabriel Rossetti; Copeland & Day, Boston; \$2.50.

Poems by Richard Garnett; London: Elkin Mathews & John Lane; Boston: Copeland & Day; \$1.50.

"Windfalls Gathered Only for Friends and Other Poems," by Mary Chace Peckham; memorial edition; Charles Wells Moulton, Buffalo; \$1.00.

"Of Such is the Kingdom and Other Poems," by Anna Alcott Commelin; Fowler & Wells, New York; \$1.50.

"Back Country Poems," by Sam Walter Foss, illustrated; Lee & Shepard, Boston; \$1.50.

"Songs of the Soil," by Frank L. Stanton; D. Appleton & Co., New York; \$1.00.

"Prairie Songs," by Hamlin Garland, with drawings by H. T. Carpenter; Stone & Kimball, Boston and Chicago.



he turns the leaves of this book, for on every page he meets with disappointment. He misses his "best poem" of the given author and finds instead another man's "best poem." But that is profitable even though the process of adjusting one's self to it be a sort of spiritual vivisection. This book was worth doing. It sets the old reader to thinking and starts him on new hunts through his favorite preserves, while it tantalizes the young reader, tells him where to go to find more. In the hands of a competent teacher it will make a better text book in American poetry than if it were more deliberately planned for such. As a fireside volume, a companion for the busy man and tired woman, it is attractive. The publishers have put it in admirable form. It is a good book that introduces us to better books.

Thinking of poetry, we are glad to handle the concluding volumes of the last English edition of Robert Browning's works, presented to the American trade by the Macmillan house of New York. It is the seventeenth volume and contains "Asolando," the last of Mr. Browning's books, which occupies one hundred and seven pages of the volume, the remaining one hundred and seventy pages being given to "biographical and historical notes" for all the poems of Browning, with the necessary general indices of titles and first lines. To those who can afford these seventeen volumes, rather than the six volumes of the Houghton, Mifflin & Co. edition, this edition from over the water is a tempting delight with its clear type and convenient size, and we are greatly obliged to the Macmillan and Company of New York for putting them within our reach at a cost of \$1.50 per volume.

Speaking of the poets across the water, two volumes are on the editorial table which should come in for mention in this sheaf of poetry. One bears the imprint of Copeland & Day, Boston, "The House of Life," by Dante Gabriel Rossetti, the one hundred and thirteen sonnets in quaint black face letter with highly elaborated initials and occasionally an ornamented border. These are the sonnets, for the first time given in their full text, which aroused such opposition in some quarters and seemed to some to bring scandal upon poetry. To us they seem warm with the blood of life, instinct with the energy of the passion that is divine. Those who will read them and understand them, will find them altogether pure and helpful. Those whom they might hurt will never read nor understand them. They make us in love with love and teach us to refine and respect the manifestations of the divine instinct revealed to flesh-environed souls, souls illuminated in the body. These sonnets work out the philosophy of the merry monk, Fra Lippo, as interpreted by Browning,—

"This world's no blot for us,  
Nor blank—it means intensely and means good;  
To find its meaning is my meat and drink."

The other volume from over the water, from the same press, contains the poems by Richard Garnett, the work of a mind deeply immersed in books. The titles indicate his

familiarity with Greece and Egypt and their wealth of legends at their best. They are so scholastic as to miss the sense of spontaneity which is looked for in the best poetry. Still such poetry rewards study because it informs intellect while, it soothes, even if it does not stir, the heart. This is a book of poetic wisdom rather than of inspiration. Legend and parable, fancy and simile, drawn from far and near. It makes a book prized by a few if not sought by the many. It has found its way to this country leisurely. We hope it has come to stay in America, a land which has called from the author the following sonnet written after "reading some ungenerous criticisms" of America:

What though thy Muse the singer's art essay  
With lip now over-low?  
'Tis but the augury that makes her so  
Of the high things she hath in charge to say.  
How shall the giantess of gold and clay,  
Girt with two oceans, crowned with Arctic snow,  
Sandalled with shining seas of Mexico,  
Be pared to trim proportion in a day?  
Thou art too great! Thy million-billowed surge  
Of life bewilders speech, as shoreless sea  
Confounds the ranging eye from verge to verge  
With mazy strife or smooth immensity.  
Not soon or easily shall thence emerge  
A Homer or a Shakespeare worthy thee."

While in America we take up a handful of minor singers, five books, humble applicants for a place in the hearts of the poet's friends first, and then, through them, the hearts of those who have a place for poems for the tired moment.

Here is a memorial edition of Mary Chace Peckham's poems entitled "Windfalls Gathered Only for Friends and Other Poems," poems familiar to those who haunt the poet corner of the newspapers, poems deeply religious, lovingly ethical and spiritual. Poems that seem a message from the other shore whither she went all too early.

Of the same kind, in brighter, and on that account, more transient covers, comes the poems of Anna Alcott Commelin entitled "Of Such is the Kingdom and Other Poems." Many of these poems are familiar to the readers of the *Christian Register* and other home papers. The author's letter press edition is very pretty, while the three little heads on the frontispiece, evidently taken from life, have a charm which even Raphael sought but missed.

In lighter vein, comes the easy dialect, singing-itself kind of poetry in Sam Walter Foss's "Back Country Poems," and Frank L. Stanton's "Song of the Soil." New England and Georgia vieing with each other in being free, easy and funny. In this jolly game, Georgia comes out ahead so far as rhythm and careless melody are concerned. Both are good for the transient press and newspaper corner. Both are severely tried when they appear in book form. Still anybody who has known back country scenes and has tasted farm joys and farm trials, will be glad of Foss's reproductions of the same. "The Way to Sleep Town," which we published in *UNITY* a long time ago, is one of the best nonsense things for children of all ages that we know of. This Georgia man, who embellishes his column in an Atlanta

daily paper every morning with a new poem, cannot help but do clever things. We who like dialect work and have use for light rhyme as well as the heavy work of the immortal bards, will like these two books.

Lastly, of a much higher quality than these last two, we commend "The Prairie Songs" of Hamlin Garland. They touch the deeper pulses of life. They prophesy a literature profound and serious, which is to be born out of the profound realities, the deep spiritual verities which conquered the Great West to civilization and progress. These "Prairie Songs" are to be studied as well as to be enjoyed. They suggest the unwritten history of the great Northwest. Hamlin Garland has some qualities of the true bard. He knows from whence tear streams flow. His heart is open to the woes of the world.

These poems display the thinker and they appeal to thought. The illustrations are exquisite, the pathos is real; the material is novel in literature; of the form—well, of that the reader must judge.

### The Illinois Committee of the Liberal Congress.

The following responses from the members of the Illinois committee of twenty-one, appointed at Streator, received through the mail or by telegram from those unable to attend the earnest meeting of last week, will indicate the temper in which the work is taken hold of.

Mr. Clement Freeman, of Princeton: "It will be impossible for me to meet the committee much as I would love to do so, but I wish it understood that I am standing ready, and more, to aid in all ways to speed the work now entered upon anew with great courage and with the push of new convictions. Command me."

Mr. B. R. Waldo, Rockford: "I am in entire sympathy with the Liberal Congress; will do what I can as a member of the committee. . . . You may say to the committee that I will be there in spirit. I will perform any duties within my power."

Mrs. Grace H. Bagley, Hinsdale. Telegram: "Will accept. Unable to attend today but will be there hereafter."

Mr. B. F. Underwood, Chicago: "I am entirely willing to serve on the Illinois committee of twenty-one and to perform whatever part I am assigned in the work of the Liberal Religious Congress."

Dr. Thomas presented the work at Streator to his people on the Sunday following the meeting, and the endorsement came from the congregation in the most emphatic way possible by a prompt subscription of over \$300, making good, with commendable promptness, the pledge of the delegates.

The matter was also presented at the Rabbinical Association of Jewish Ministers of Chicago at their Monday meeting, and the project was heartily endorsed and a confident push given to the finances.

Some twelve or fifteen members of the committee of twenty-one gathered at the first meeting at 175 Dearborn street on the same afternoon, to transact the preliminary business, at which the official invitation to Mr. Alcott to become its agent for a year was extended. It is understood that Mr. Alcott will accept and begin his work the first of January. This work appeals primarily to the sympathies of those who have no organization to represent them. *UNITY* will be



glad to be the mouthpiece of the men and women unrelated and unorganized in a religious way, who desire to express their sympathy with this movement financially or otherwise. There are a hundred men and women in the state of Illinois who are not permitted to work with any church of the open door, who will feel better if they relate themselves to such an organization by sending five or ten dollars, more or less, to its treasury. Let such communicate with the treasurer, Mrs. E. B. Strong, 313 East Superior street, Chicago, or UNITY will be glad to pass any such expressions of goodwill along. The motto of this work is not interference but co-operation, not for those who are housed but for those who are homeless.

### Contributed and Selected

#### "What Can the Churches Do Toward Solving the Present Social Problem?"

A PAPER READ BY MR. J. E. WILLIAMS, OF STREATOR, AT THE ILLINOIS CONGRESS OF LIBERAL RELIGIOUS SOCIETIES AT STREATOR, NOV. 22, 1894.

I approach this subject from the viewpoint of one of whose early life was spent in arduous manual labor, and whose early sympathies and associations were those of the trades-unionist and proletaire. Had I been asked in those days, "What Can the Church do Towards Solving the Social Problem?" I should probably have answered with no little emphasis, "The Church can do nothing."

For, in common with many of my fellows, I regarded the church, orthodox and liberal, as being indifferent or inimical to the idea of social reform. The orthodox church seemed to be wholly concerned with the attainment of remote celestial paradise, and in making a man content with that station in life to which it had pleased God to call him. The liberal church, as I then understood it, seemed to be composed of an exclusive coterie of intellectual Brahmins, who lived solely for their own personal culture, whose gospel had no message for the common mass of humanity of which I was part, and whose social and intellectual attainments only served to accentuate the difference between their opportunities and mine.

Harsh judgments, no doubt, and one-sided, but they must still be reckoned with in any consideration of the relations of the church and the laborer, for they represent still the views of a large number of earnest workingmen on this subject.

Although my sympathies are unchanged, riper experience and a broader vision have enabled me to attain a clearer, and I hope, a juster view of the function and influence of the church. I have now arrived at the conviction that the church, or some institution corresponding to it, is a factor indispensable to the solution of our social and economic problems. Any program of reform that can be proposed requires the aid of some agency that stands apart from and above the purely self-regarding interests of the competitive struggle for existence. An attempt to use the motive forces of ordinary business life to raise society to a higher plane would yield about the same result as an attempt to raise ourselves by our bootstraps. We need a fulcrum for our social lever, a point independent and self-sustaining, where

we can apply our altruistic power and lift the burden of woe under which human life is groaning.

A brief survey of the field of social reform and the various attitudes and tendencies of modern thought with respect to these problems will make this necessity appear very apparent, and important. Looking out over the world of economics we find the forces of Individualism and Collectivism sternly confronting each other in hostile array. The advocate of laissez-faire will have no interference with the laws of trade, and will tolerate no human meddling with those impersonal forces of nature which he believes are working out the destiny of the race. The believer in the modern sociological gospel insists that social salvation can only be attained by the conscious exercise of the human will in the modification of human environment. The first minimizes the importance of the human factor in the solution of the problem; the second regards it not only as the all paramount factor, but as the only one that gives us any excuse for concerning ourselves with social problems at all.

So far as this congress is concerned, I suppose it may be taken for granted that it sympathizes with the latter view, else it would not waste its time discussing this question. We assume that there is a solution to the social problem and that the church can assist in the solution. Our special purpose is to ascertain, if possible, the precise nature of its contribution, to answer, if we can, the questions, "What is its particular function?" "Has it any message of sociological salvation?"

Looking abroad over the thought-world we find it full of answers to the riddle. Never before has the Social Sphinx been so earnestly grappled with; never before has there been manifest so intense a desire to tear out the heart of its mystery. Panaceas of all kinds abound. We are offered co-operation, profit-sharing, trades-unionism, single tax, government ownership of railroads and mines, populism, nationalism, socialism and many other shades and phases of voluntary or enforced Collectivism. I am not here to join in the flippant sneer with which complacent conservatism disposes of these and kindred remedies. As the products of the master minds of our race some of these are entitled to our reverence, all of them to our respect, but none of them to our acceptance unless they can demonstrate to us their adequacy, their sufficiency. This test of adequacy, I now propose to submit them to, and in this connection I ask you to specially mark the one common and distinctive feature which characterizes all these schemes of reform, however diverse. Note particularly that all of these schemes call for a larger power on the part of the individual to subordinate his interests for the common good. Whether the collectivism is voluntary, as in co-operation, or compulsory, as in nationalization, a power of self-sacrifice largely in excess of the demands of the present system is required.

Note again that there is little or nothing in the process of devising, adopting, or propagating any of these schemes that tends to develop this power of self-sacrifice. The creation of a program of reform involves an intellectual process, pure and simple, like that required to discover a new principle in mechanics. Its adoption involves the same mental process as the acceptance of any purely scientific theory, while its propagation is notoriously egotistic and self-assertive in tendency and practice. Too often do we find the social propagandist a hater of his kind, his heart full of bitterness and his mouth full of denunciation for those who

cannot agree with or accept his views. The socialist is often the most anti-social of men, the co-operator often devoid of that altruism which alone makes co-operation possible. And so throughout the world of reform the human paradox abounds. There is nothing in the mere holding of advanced social views that tends to create the additional working power required to put them in operation.

And so when his opponent of the Manchester school asks the reformer how he is going to run his ideal social machine with such inadequate human power, what can he say? When it is pointed out that the increase of government function involves the increase of patronage and corruption, how shall he answer? When it is suggested that increase of municipal power only makes possible the greater Tammany, how will he defend himself?

It is idle to attempt to answer these questions by belittling facts, or by inveighing against the social order. It may as well be admitted that the position of the classical economist is strong, that the difficulties of the situation are great. But it is one thing to confess the magnitude of the task, and quite another to say it is impossible. The optimism of our day declares: "That for which the human soul aspires, that the human will may attain."

Granting then that our altruistic power is too weak to operate a superior social system, we shall not abandon our hope, but rather seek to find the means of augmenting our power. If we have discovered our deficiency to be one of motive rather than one of mechanism, let us turn our attention more to generating social force and less to inventing social machinery.

How shall we develop this power? By what agency can we stimulate the growth of public spirit, civic virtue, the sense of brotherhood, and the altruism which is able to find the highest good in the good of others?

As before remarked, there is little or nothing in schemes of legislative reform, however altruistic in theory, that is calculated to develop these qualities. We find little help in our political organizations, still less in the bread-winning activities of our daily life, and none in the mad struggle for wealth and position which now consumes the energies of the strongest of our race.

Where, then, shall we look for our social dynamo? Must society create a new agency, or is there one in existence that can be adapted to its purpose?

I believe the institution already exists, that it but needs to change its aim and tendency to become the ethical dynamo, the generator of altruistic power, that is, to transform society and regenerate humanity. That institution is the church. Above all human institutions, with all its imperfections, it has ever stood for the ethical and eternal as against the material and temporal interests of men. It is the one institution that, ostensibly at least, stands aloof from self-regarding interests of business life, and holds itself apart from the clash and carnage of economic war. It already occupies the field, will it do the work?

Tradition, association, its own interest and the spirit of the age will all tend to impel it to the fulfilment of its mission. Let it accept its exalted function, and the consciousness of a real, certain and definite purpose will once more give it a hold on the heart and conscience of men. A common aim and a common sympathy will unite it with all who labor for the advancement of the race. The workman who groans under his hard lot will find this church a friend who is doing something tangible and definite for him. The trades-unionist, the co-operator,



the nationalist, the social reformer of whatever type or name will find in this church a fellow-worker. Not that the church will become the champion of any particular program of reform, but that it will be the center for the generation of that ethical energy without which every scheme for social readjustment must inevitably fail.

And now we have arrived at the question of ways and means. How and by what process will the sociological church generate this socio-ethical power?

The subject is too large for discussion in the time allotted me. A few points, however, are so obvious, they need only to be indicated. The new church must turn its back on its doctrinal past. It must preach salvation from the hell of this life, and inspire men with the hope of a heaven on this earth. It must acquire the scientific spirit and apply the scientific method that it may learn how these psychic and ethical forces have been developed in the past in order that it may create the conditions for their higher development in the future. It must change human ideals, so that no man can find happiness in wealth wrung out of the misery and degradation of his brother. It must teach the discontented laborer that he can never bring about the social millennium by preaching the gospel of hate. It must show him how to sympathize with the "perishing upper classes," enable him to see that his employer is as much the victim of a vicious system as he is, and that he must reform the system without destroying that good-will between men which is the first requisite of a better social order. It may cultivate public spirit by providing channels for its exercise. For this the world is full of opportunities. It may be exercised in purifying partisan politics, in cleansing municipal corruption, in opposing private greed in public service, in civic federations, in social settlements, and in the multifarious activities which our expanding sociological knowledge will open up before us.

But more than all, and above all, it will furnish the opportunity and create the environment for new sympathies, new enthusiasms, new inspirations and new ideals, which will contain in themselves the potentiality of their own realization. It will kindle anew in man the consciousness of his own Divine Nature, and quicken his soul to feel that his own purified will is the Divine Power that shall make him master of his own destiny and the Creator of his own social and spiritual world. Out of its loins a new race of prophets will arise, men capable of hearing the voice of God in this nineteenth century; men capable of reading His revelation in their own souls, and of delivering His message, vibrant with Divine fire, straight to the hearts and consciences of their fellow-men.

Again the evangelist will have a living gospel and there will not be wanting the Wesleys, the Moodys, aye, the Salvation Armies, to carry the glad tidings to the remotest part of the land, to the church and unchurched, to the avenue and slum, to the proletarian and the millionaire, to all the suffering sons of humanity whose souls are withering under the influence of a Gospel of Greed, a Religion of Laissez-faire.

This church, the Free Church of Humanity, will be nurtured by the rich, red blood of a strong and robust democracy, and, instead of a pale and sporadic morality, it will develop in the race a powerful and long-persisting passion for social righteousness that will be the salvation of society and the regeneration of the race.

And so the function of the new church, like the old, is to fit man for the Kingdom of Heaven. Not, however, a heaven of bliss-

ful repose and painless perfection, but a heaven of larger social, ethical and spiritual opportunity, a heaven of freer, fairer, and happier industrial conditions, a heaven where each aspiring soul may find here, on this earth, in this life, the means and opportunity for the full and harmonious development of all the powers and possibilities of his Divine Manhood.

And this is the function of the True Church!

## What Can We Do Together?

### The Jew's Answer.

ADDRESS DELIVERED BEFORE THE ILLINOIS STATE CONGRESS OF LIBERAL RELIGIOUS SOCIETIES, AT STREATOR, BY RABBI JOSEPH STOLZ, OF CHICAGO.

The first question naturally is, Can we work together? and in behalf of the Jew,—not in behalf of the modern, the liberal or the reformed Jew, but in behalf of *the* Jew,—I freely, gladly and sincerely answer: Yes, we not only can, we ought to, we must work together would we be true to our mission as it is revealed to us in our history, our literature and our liturgy.

For nineteen centuries and more, the whole world has been arrayed against the Jew, restricting, deriding, hounding, persecuting him, making him the pariah of the nations. By the law of the church and the state, not by his own law, he was forbidden to intermarry with Gentiles or to make converts, to have social intercourse with Christians, to follow their occupations, to own land beside them, to belong to their guilds, or even to live on the same streets with them.

Under these circumstances, to preserve their identity, they were compelled to create many distinctive ceremonies and institutions totally apart from the great religious message which they had been treasuring. But these were a means, not an end. They were simply the badges of an enforced separateness, the mere accidents of a national history. The long historic isolation of Israel was the isolation of the philosopher or scholar who, while he shuts himself up in his garret the better to equip himself, never loses sight of the fact that his is a career which is to affect others.

In all the successive stages of their history from the days of Abraham, who was "to become a blessing to all the families of the earth," down to this very hour, the prophets, bards and sages of Israel maintained that their God, their revelation, their law, their salvation were for all mankind and not for Israel alone. In their visions they saw all nations of the earth streaming to the mountain of God (Isai. II., Micah IV.). In their dreams they heard all peoples call upon the name of the Lord and serve Him with one accord (Zeph. III. 9). In their temple, on the Feast of Booths, the priests offered up seventy bullocks in behalf of the seventy nations, which according to their conception comprised all humanity. In their theology, the masters of the Talmud, the Pharisees, who pronounced the famous dictum, "All the pious of all nations of the earth will inherit future bliss," also maintained that "the revelation on Mt. Sinai was spoken not in one language but in seventy, that all men might understand it; it was received not under any one flag but in the unowned wilderness, that every nation with equal justice might lay claim to it as its own." In their philosophy, our mediæval scholiasts asserted that Christianity and Mohammedanism were the providential allies of Judaism destined to hasten the day when all the world would acknowledge the one

fatherhood of God and the one brotherhood of man. And in 1885 the rabbis of America, in conference assembled at Pittsburg, enunciated this as one of their fundamental principles:

"Christianity and Islam being daughter religions of Judaism, we appreciate their mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who co-operate with us in the establishment of the reign of truth and righteousness among men."

In fact for nearly two thousand years the most orthodox Jews the world over have in their daily devotions been repeating this supplication:

We fervently pray that the day may come upon which all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness; when superstition shall no longer enslave their minds, nor idolatry blind their eyes; when all the inhabitants of the earth shall perceive that to Thee alone every knee must bend and every tongue give homage. O, may all created in Thine image recognize that they are brothers, so that they, one in spirit and one in fellowship, may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: On that day God shall be one and His name one.

I claim then that I, as a Jew, stand upon purely historical ground when I welcome this Congress of Liberal Religious Societies as a Messianic movement and when I exclaim: Down with the sectarianism that pents up our views and makes them small and narrow; down with the barred doors that prevent a brother from worshiping and co-operating with his brothers; down with the walls that so narrow our vision that beyond our little creeds and rituals and temporal forms and ceremonies we cannot see the great, the truly everlasting human, the divine elements of religion.

As Jews we cannot give up our historical identity as long as millions of our brethren, two thirds of all our co-religionists, are under the ban of persecution for no other reason than that they are Jews. As long as in the garb of anti-Semitism our literature is misrepresented, the memory of our fathers is insulted and the character of our religion is willingly misunderstood and maligned, we must remain Jews. It would not be wise for us to give up our identity as long as the historic bond that binds our people to the past kindles in them an enthusiasm for the very aims which we here profess; nor would it be for the best interests of humanity to do so as long as within our own lines we can best utilize our historic virtues and best criticize and correct our historic vices. But that does not prevent us from working together with you. To be the good father of a family does not prevent me from being a good citizen of the state, a good American, a good man to whom nothing human is alien.

I confess here that I never felt more at home in any synagogue and never felt more truly that I was with my co-religionists than I did that historic week last May when we organized the First American Congress of Liberal Religious Societies; and I confess, too, that I never felt more eager that a new movement should succeed than I am anxious that this one should be crowned with a glorious success.

And how can we succeed? By working together. In the larger cities, we can exchange pulpits and hold union services; in the smaller places we can form a people's church amongst those liberals who separately are too few to support a minister but together can form a strong and useful church based on those principles which liberals all hold in common: one God, one humanity, the perfectability of man, the supremacy of the moral law,



righteousness in every act and impulse of life, immortality for all. In our respective churches we can emphasize the universal truths that bind us together rather than the minor things that hold us asunder. We can unite in our efforts to solve the social question on the basis of justice and personal righteousness. We can with a mighty voice protest against every effort to unite church and state. We can arouse a righteous indignation against every form of intolerance and wrong, whether it be A. P. A.-ism in America or the persecution of the Christians in Armenia or the persecution of the Jews in the realm of that latter-day saint, by the grace of the newspaper, Alexander III., the Czar of all the Russias. Together we can endeavor to purify our political system and teach that these are the duties as well as the rights of good citizenship. Together we can strive to inculcate the correct idea of much-abused charity. Together we can use the pen and the living word to save the Bible from the rude hand of the unscholarly scoffer and to rescue our young men from the poisonous shafts of withering unbelief thrust by irreverent lips. And last, and not least, we can strengthen each others hands in fulfilling the great work which the future claims of us under our respective banners. You by your denial of the dogmas of the church can encourage the Jew that he has not in vain suffered the tragic martyrdom of nineteen centuries, not in vain been a protestant, and not in vain stood in the minority and with unspeakable suffering, untold hardships, with his very life-blood maintained the great American principle that every man has the right to worship God after the dictates of his own conscience; and perhaps the Jew, who, without a creed, without the crushing dogma of the fall and perdition of the human soul, without a mediator, without the power of the state, without the sanction of the majority, without the bug-bear of a hell-fire or the bribery of a future reward, without the aid of the Inquisition and the funeral pyre, without all those institutions and beliefs which modern liberal Christianity maintains are sinful and superfluous, had a religion which sustained him through the deepest human experience of adversity, sorrow and persecution, and which satisfied, stimulated, inspired, blessed him, and flowered in him the most beautiful moral, intellectual and social virtues,—perhaps he can encourage you in the belief that a liberal religion *is* a religion.

## Belated Echoes.

The limited space at our disposal and the pre-occupation of UNITY has crowded out a report which we would have been glad to give in full of a meeting held over a month ago in New York City to give welcome to the Rev. Merle St. C. Wright on his return from Europe. Mr. Wright by the one masterful stroke given at the Liberal Congress last May conquered the west and won the love of all UNITY readers, and Chicago would fain have claimed him as her own, but he would not come. He belongs to us no less because he has concluded to remain in New York City, because he thought that, on the whole, it needed him most. And we think his decision was right. It is bad editing to dish up stale news, but time will not render these high extracts old or uninteresting.

EDITOR.

From Mr. Kenyon's welcoming address: "The times are ripe for prophecy. The prophet is at hand. Bred in the school of reverence, trained to the habit of hard work, with the rare gift of philosophic insight and the genius of accurate and exuberant expression, Mr. Wright stands marked for a special work in this great community, and tonight we with him stand charged with a special responsibility toward that work. Goethe said: 'What can a human being attain in life beyond this, that God-nature should reveal itself to him.' There is one thing beyond. It is this, that he should also have the gift of

imparting that revelation to other men so that it becomes to them also a revelation."

Mr. Edward Hale, in his response to "The Pastor" said: "The times no longer permit such intercourse as that which the old-time pastor secured by visiting from house to house. Men and ministers are alike too busy. The old pastoral relation is giving place to a new one, where the preacher takes hold of other men's lives just by the vitality in him, the man in him going out to the men around him and calling out the man in them. The influence of such a preacher spreads and attracts, and other men are in his pastorate, whether they ever touch his hand, whether they ever speak to him, whether he knows them by sight. It was this that made Robertson a pastor to men who never took his hand, and that made Phillips Brooks a pastor to men here in New York who only listened to his voice that one week in Old Trinity at the head of Wall Street, and that makes your pastor a pastor to men who have never gone to his church. \* \* \* He is in a most vital sense your pastor because he is not standing still. He is growing and is leading you on with him. Grow on together, naturally, vitally, pastor and people together, pressing forward over rough places, up steep ascents,—for they may be the slopes of the delectable mountains themselves."

Rev. Theodore Williams, in response to "The Church", broke into song and scored one more triumph on the way to the fame of an after-dinner poet:—

With forward-fronting brow, your prophet stands  
Like one in unexplored, uncharted lands,  
Who holds a peak of vantage—whence to hail  
Range after range of loftier peaks to scale,  
Or watch the silver streams smile on from vale to vale.

Of all he sees or dreams, in that vast view  
Of truths untraveled, of bright regions new,  
Of all large hopes that bless his heart and brain  
He claims for you the eminent domain:  
Lover of truth—but truth

high-hearted and humane.

Some God-like souls, the star of things to come  
 Guides through waste places, fasting, friendless, dumb,  
 Unheeded save by heaven. On such the breath  
 Of Fame (if ever) breathes in age or death,  
 Or when the war-worn heart

no laurel comforteth.

Happy is he, who, in his boldest sweep  
Of vision, a firm comrade-clasp may keep  
With men who loved him through his youthful prime,  
Who call the dull world's apathy its crime,  
Who trust him thro' long years  
with love untouched by time.

Happy the friends of light! and happy, men,  
Who found your friend at dawn and claimed him then  
And gave you love and bade his eyes behold—  
Before Fame's weary noon-day blaze unrolled  
Clear silver skies of praise—

Hope's morning-star of gold.

Mr. Morehouse, speaking on "Liberalism in the Community," said: "This blindly drifting liberalism can be marshalled on the side of order, justice and righteousness only by a superior liberalism, a liberalism whose dominant purpose is to do constructive work along the lines of human helpfulness, and whose organic law of life is love to God and love to man. Such liberalism we have in our Unitarian churches, our Liberal Jewish and our Ethical societies. We must mass our forces and bring our strongest men before the public on the common platform of our common ethical purpose. We must bring them out before that larger public that does not sit in their pews. The result will be organic union and liberalism, a great constructive power."

Mr. A. Wendell Jackson spoke for the "Listening Laymen": "Two great causes have been actively at work during the latter half of the present century steadily cutting away from the educated classes their tradi-

tional moral convictions and form of religious belief: historical criticism and science. Uneasiness and unrest have been widespread. The rational spirit demands a solution of the conflict. \* \* \* And what have they done for us? They have removed the old doubt. There is no longer the conflict between religion and science. We recognize that the struggle for further advance has been transferred from the plane of physical force to the plane of moral force. Can we do otherwise than have high ideals and pledge ourselves to realize them? Do you ask, can such preaching arouse religious enthusiasm, equip the whole man for contact with the world, reach the common mind, touch the common heart? My testimony is that it can and does.

Mr. Wright, in his response, said: "Science broadens for us an idea of God so splendid in imagination and in beauty that none has ever equalled it. My ideal of a church is that it is not built to stand forever, is not fenced off, but is going to grow and spread until it loses itself, as a church, to find itself in a society and in a state where discipline reigns, where liberty reigns superior to it, where is the abode of truth—the loveliness of which will attract all men to it. We are recreants if we do not realize this in our lives, and do not go forward as missionaries, to spread it among those who are dying though they know it not, who are hungry though they think themselves in plenty."

## The Power of Kindness.

As the greatest changes in the physical world are accomplished by the unseen forces of nature, so work the little deeds of kindness in the moral and religious world.

The little acts of love have a power which far surpass the deeds of valor performed on the blood-stained field of carnage, or the torrents of eloquence poured forth amid the applause of admiring multitudes.—*Youth's Instructor*.

## The Return.

M. C. RUSHMORE.

Into the valley where chestnut boughs shook  
 Their beautiful burrs o'er the wild old brook,  
 Where June-carved cups of the laurel's pale flowers  
 Flung dew o'er arbutus's fragrant-fled bowers,  
 Yes, into the valley, in observant way,  
 When the haze had perfected an autumn day,  
 A traveler passed thro' familiar old scenes  
 Back to the days of his boyhood's dreams.

Back thro' the hills of huckleberry fame,  
Up thro' the gorge befitting "Royal" name,  
'Long the rough road of his grandfather's home  
'Twixt rows of maples and fences of stone;  
Past the "old graveyard" way up on the hill,  
No sound save the silence, no stir save a thrill,  
Hurrying along with the eager thought  
To see if it stood there—his father's cot.

O mantle of Life, with violet hues,  
Fall softly o'er me as soft-falling dews,  
Bring back to me now, oh! such things as this,—  
A mother's fond look, a fair sister's kiss;  
The precious gift of Love's just budding rose,  
Things far too sacred for lips to disclose.  
Wondrous clear days, when the future hung there  
A golden mirage in the soft, still air.

Ah, do they see thee standing there now,  
In thy wonderful strength, with silvered brow?  
Ah, do they whisper of home "immortelle,"  
Lovingly breathe, "With thy soul it is well"?  
O holiest spell, O violet folds,  
Lift not till I view the home of their souls,  
Lift not till I pass thro' the beckoning way  
To the spring-flowered Land, from life's autumn day.



## The Home

### Helps to High Living.

**Sun.**—To the spirit, all things that exist must have a purpose.

**Mon.**—Time only perishes by being converted into something more substantial than itself.

**Tues.**—There are matters in which the simplicity of childhood is wiser than the maturity of manhood.

**Wed.**—The power of example probably never ceases during life.

**Thurs.**—The office of the spirit is to guide us into truth, not to give us truth.

**Fri.**—The human mind does not stand still through ages of bondage, though its motions may be hidden.

**Sat.**—The freeman must obey, as precisely as the bondman; and if he has not acquired the habit of obedience, he is not fit to be free.

—Frederick Temple, D. D.

### Morning Hymn.

Hear our happy voices ring,  
As to Thee our praise we bring,  
Heavenly Father, for Thy care,  
And the pleasures that we share.

Help us, Lord, throughout this day,  
Gentle, truthful words to say.  
May we show our love to Thee  
By kindly deeds to all we see!

—The Kindergarten.

### Better than Begging.

An urchin nine years old, with a very dirty face and pair of bright eyes, accosted a woman as she was hurrying across the common the other day.

"Please to give me some money to get me something to eat," he whined.

"No; I won't give you any money to get you something to eat," was the reply. The lady mimicked his whine.

Finally she hired him to carry her umbrella to her office, and on their way thither she gave him a dissertation on labor and its fruits in phrases she thought he would understand. She advised him to go into the newspaper business, and loaned him twenty cents to invest in papers, after he had signed his name to a contract she drew up, promising to pay her immediately he had cleared that amount.

In an hour and a half he came back to the office proudly and deposited the money loaned on her desk. She took ten cents of it and he kept the other to make further investments. The next day he cleared \$1.50. He was radiant.

"This is better than begging, isn't it?" she asked.

"You bet," he said.

"Now, if I give you this ten cents, will you promise to buy with it what I shall ask you?"

"Yes'm."

"Then buy a cake of soap and use it."

He said he would and went out.—*Boston Globe.*

### Politeness.

A delightful little incident is told in the *Irish Times* about a monkey and a dog: "A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey belonging to an itinerant organ-grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him to reconnoitre. Both animals took a long, steady stare at each other, but the dog evi-

dently was recovering from his surprise, and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical, the dog's head and tail dropped and he sneaked off to the house, refusing to leave it until his polite but mysterious guest had departed."—*Our Dumb Animals.*

### Courage.

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumults and its strife,—

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow,—

Think you I find no bitterness at all?  
No burden to be borne like Christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me? Nay!  
A thousand times more good than I deserve  
God gives me every day.

And in each one of these rebellious tears,  
Kept bravely back, he makes a rainbow shine;  
Grateful I take his slightest gift; no fears  
Nor any doubts are mine.

Dark skies must clear, and, when the clouds are  
past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound his voice of cheer.

—Celia Thaxter.

## The Sunday School

Fifth Year of the Six Years' Course.

### The Growth of Christianity.

BY REV. J. H. CROOKER.

#### Second Period: Christianity in the Middle Ages: A. D. 440—A. D. 1453.

##### LESSON XIV.

##### Religion at the Close of the Middle Ages.

Things to Remember: The Era of Cathedral building, 1200—1400. The Black Death, 1348—1351. The Flagellants, 1355—1400. The Capture of Constantinople by the Moslem Turks, 1453. The most remarkable character, Joan of Arc, 1411—1431. The death of Dante in whom the Middle Ages flowered in song, 1321. Columbus's discovery of America, opening a new world and beginning a new era, 1492.

##### I. A BRIEF REVIEW.

In the thousand years from Pope Leo I. to the fall of Constantinople a great deal had happened in Europe and western Asia. The east and west had been permanently separated, the Byzantine Empire ruling in the orient, the Holy Roman Empire rising later in the occident. In Arabia Islam had arisen, and the Moslems had overrun the east, laid hold of parts of Italy, and for over five centuries had maintained the glories of Moorish civilization in Spain. The northmen had swept south, the missionaries had toiled northward, and the Bishop of Rome had gathered the churches to himself and made the papacy an imperial power. The long darkness was lighted by Charlemagne for a time. Out of the Roman policy of holding land and the Teutonic custom of service came Feudalism, to be broken down by the Crusades, papal strategy, and the growth of the national spirit. Finally, the schoolmen lighted up their cloisters with the lamp of learning. Heretics began to attack the church. The inquisition applied the rack and burned unbelievers at the stake. The monks had strewn the land with monasteries. The feudal lord's reared castles. Around mill and market clustered towns. At last, from

out their bosom arose town hall and cathedral. In England, the people were coming to the front; in Germany and Italy, great cities were powerful; in France, principalities were knitting together into a nation; in Spain, a great state was well organized and the last of the Moors had gone in 1492.

##### II. CONTRASTS: THEN AND NOW.

Human society then presented more marked contrasts than today, while the differences between that time and this seem very striking. A few gaily dressed princes on one side, and on the other vast masses of serfs, ignorant, destitute and servile. Traveling the same rough road might be seen the mailed knight, watching for his enemy; and the unarmed priest, safe with his simple staff. On one hand, nothing but passion, disorder and bloodshed; on the other, the lonely monk obeyed without question, the church a sacred refuge whose sanctity all respected, the paths made upon its relics kept with awe and fear. Massive castles on the hills for the nobility; the people of the village crowded into mean huts with straw roofs and dirt floors. Out in the wide world, a whirlwind of passion, feasting and revelry; in the quiet cloisters, fasting and a sweet serenity such as is seldom found today. Everywhere, the ascetic and the sensualist, the man of blood and the apostle of peace jostle each other! Certainly this is a picture very unlike that presented to us by modern society.

And many other differences are noticeable. The most prominent objects of the landscape then were monasteries, which were to be seen everywhere. The fields about them were the most fertile to be found. And no wonder; for thousands of slaves were attached to some of them. They were crowded with monks who at this time were indolent and luxurious in their habit of life. The church was then a lawgiver, dispensing what is called *canon law*. The clergy administered laws of their own, independent of the state, respecting wills, marriages, church offences and many things which now belong to our civil courts. The reverence paid to *relics* was universal and excessive. A bit of the cross, a drop of Jesus's blood, a garment worn by him (none genuine), were worshiped by many more than God himself.

The mental world of the people was very narrow and barren. Without any knowledge of history, they thought Christianity alone divine and obeyed the priests implicitly. With no knowledge of nature, they saw the activity of demons everywhere, and lived under the burden of fears more terrible than we can imagine,—tenfold worse than those of Salem witchcraft days. Led by a morbid conscience under the control of imagination rather than reason, they gave themselves to fears and tears, seeking salvation by poverty and self-torture, whereas we put our emphasis on development and industry. They had as much zeal for obedience as we for independence. *Their saint* was a lean ascetic, torturing his body and living in filth; *our saint* is a perfectly developed man, using his strength to serve humanity. Then the church spirit controlled everything: education, government, social custom and private ambition. Today the *secular spirit* (more truly religious in the best sense) is far more prominent and powerful.

##### III. THINGS ESTABLISHED AS RELIGION.

Out of the simple and spiritual gospel of Jesus, by additions from various sources, had been built up slowly through these centuries a *sacramental system*, which the church administered as the Christian religion; but in it there was very little of the original Christianity. These *sacraments*, seven in



number (something in which God is supposed to be miraculously present), were symbols of doctrines and channels for the communication of saving grace. 1. *Baptism* at birth in the name of Father, Son and Holy Spirit, to remove the guilt of Adam's sin and protect from Satan. 2. *Confirmation*, which made the young person on the threshold of life feel for a moment that he belonged wholly to God. 3. The *Mass*, where at the words spoken by the priest, God comes into the elements on the altar (Eucharist), making them the very body of Christ, conveying life eternal,—the central point of faith around which everything else revolved. 4. *Penance*, imposed in the confessional to remove sin and secure blessings for others. 5. *Extreme Unction* to calm and console the dying. 6. *Marriage*. 7. *Holy Orders* for members of the priesthood. However superstitious or idolatrous all this may seem to us, let us remember: (a) It bound up a person's whole life in a bond of sanctities. (b) It enforces the habit of obedience for things both human and divine. (c) It administered hope and comfort.

To us the religion of the time seems crude even to gross idolatry. Pictures and carved images of the *Madonna*, the mother of Jesus, were everywhere. To them a reverence amounting to worship was paid. Her name was more used in prayers than that of God. The good side of this was the emphasis put on the ideal of womanhood and the thought of divine mercy. The bad part was the coarse materialism mixed with an almost sensual passion. Cross and crucifix were also everywhere, and used constantly as though full of magical influence. A great many *saints* were given reverence, making religion almost a polytheism. But even these sacred memories enriched the common faith with many ideal forces making for righteousness. A belief in *purgatory* softened the doom of the sinner and provided a means of discipline. By the help of the church friends could save their dear ones after death; and the church used this power as a mighty engine of discipline for the living.

#### IV. THE RELIGIOUS LIFE OF THE AVERAGE MAN.

The church taught the young people three things: The Ten Commandments, the Lord's Prayer, the Nicene Creed,—and this was a good deal for those days. At confirmation, the lad felt himself in the company of God's elect. In church he looked up at madonna, crucifix and the figure of the saint framed in the beautiful stained glass window, and felt: These are all mine for protection and salvation! He saw the priest at the altar bring God himself into the *elements*, and when the *wafer* touched his tongue, he believed that he had fed upon the body of the Lord! Between his passions and his superstitions, he was often uneasy; but by bowing before the crucifix, by reciting *Pater Nosters*, by appealing to the Virgin Mary in the prayer, *Ave Maria*, he felt sure that he drove off the devils and settled with God for his sins. He paid his tithes to the church and went to confession. He was married by the priest; and when a child was born, it was baptized at once to protect it from the demons. When it fell sick, a *relic* was brought from the church to drive away the evil spirits of disease.

About every fourth day brought some special church celebration, fast or saint's day, but this man seldom heard a sermon. The service of the church was in an unknown tongue. The Bible he seldom saw and never read. There was little in religion that appealed to love, nothing that fed his intelligence, and little that applied directly in favor of conduct or character. The church stood for

mystery; it created awe and appealed to fear. Now and then, in violent re-action, it provided a grotesque frolic in its "festival of fools," when the church was given over to coarse fun and the priest acted the part of clown.

When this man made some money, a part of it was spent to pay the priest for saying masses to placate God's wrath toward his sins, or for the benefit of the soul of some departed friend, that he might in this way be released from purgatory; and this show of sympathy helped him, if it did not reach the dead. To quiet his conscience, he bought an *indulgence*, a release from the punishment following upon wrong doing. In theory, an indulgence (granted by the church from its power to forgive, out of its vast treasure of merit) to be effectual must be accompanied by sincere penitence, and it is in no sense a *license* to commit sin. But, in practice, it is easily misused to escape punishment in a gross commercial way, and the effect of the system is to break down the sense of moral responsibility, by leading people to think that they can easily protect themselves against the penalties and consequences of sin. In seasons of calamity, such as that caused by the Black Death (which swept off 25,000,000 people), the superstitious fears cultivated by the church would so expand that a great terror would sweep this man into some sort of self-torture like that of the Flagellants.

We must not think too unkindly of the Catholic church of those days. Its superstitions were many and its faults serious. It used the fear of purgatory to strengthen its power, the rack and the stake to persecute truth seekers, and sold indulgences as the one great means of revenue. But it also often led in noble works of charity. In many ways it sheltered the poor and befriended the oppressed and outcast. Some of its priests lived pure lives, and exemplified the graces of meekness, tenderness and self-sacrifice. When, however, we remember its vast resources and unlimited authority, we are constrained to condemn it for doing so little to train men in character and so much to discourage the progress of mankind.

Another fact to remember is this: Religion, in the hands of the Catholic church, did grow throughout the Middle Ages; but the Catholic religion of today is almost precisely what it was in the thirteenth century, when it stopped growing. If the people of that time should come out of their graves today, they would find themselves at home in every Roman church the world over. It has paid the penalty of its intolerance by a permanent arrest of development. In driving out into Protestantism the men who must think, it so far stifled its own life, lost the leadership of the world, and committed to other hands the prolific agencies of endless human progress.

See Allen "Christian History," vol. II., chap. IX., for glimpses of the religious life of this period; Emerson, "Medieval Europe," chap. XVI., states many interesting facts clearly; Trench, "Medieval Church History," chap. XVIII., gives an appreciative review; Dexter, "Congregationalism as seen in its Literature," lecture I., paints a graphic picture, though perhaps too dark; Fisher, "History of the Christian Church," period VI., chap. VI., presents a very sympathetic Protestant view; Lea, "The Inquisition," vol. III., chaps. VIII. and IX., goes into details with fairness and accuracy; Gibbons, "Faith of our Fathers," especially chaps. XIX., XXIII. and XXVII., explains Catholic symbols and sacraments briefly and clearly from the Catholic point of view.

If not in a hurry to press on, six beautiful lessons, all story and picture, might be inserted after this lesson, to illustrate further the Christianity of the Middle Ages. See Allen's History, Mrs. Clement's "Legendary Art," and the cyclopædias for material. (1) Legends of the Saints (St. Cecilia, St. Catherine, St. George, St. Christopher, St. Nicholas). (2) Madonna Worship. (3) Monasteries. (4) The Cathedrals. (5) St. Francis. (6) Dante.

#### QUESTIONS ON LESSON XIV.

Reason, or Rome,—Which?

1. *Brief Review of Middle Ages*.—What two floods of invasion overwhelmed the Classic civilization, 400—700? What became of the old Roman Empire? What new form of society rose in its place? And what two powers towered at its head? The greatest emperor? The

greatest pope? Then to what did Feudalism in its turn gradually give place?

Serfs, Guilds, Knights, Chivalry, Crusades,—a word of each? Missionaries, Schoolmen, Monks, Heretics, Inquisitors,—a word of each? 440—1453: what do the dates stand for? What happened in 1492?

2. *Contrasts*.—Take a "Middle Age" walk and tell what you see on the road,—what men, what buildings?

2 and 3. *Religion in Those Days*.—What had the simple gospel of Jesus become? What three-fold purpose did the system serve? What are the Catholic's seven Sacraments? They help him how?—and why not you?

*Madonna and Saint-worship*.—Their saint and our saint,—the difference? Was there demon-worship, too? The images and pictures,—was this "idolatry"? The cross and relics,—was this "fetichism"? Purgatory—do you not believe in it? Have we any idolatries and superstitions? Was that age more religious than ours?

4. *The Average Man's Religious Life*.—What did the boy learn? What would the man see and feel and do in church? What is a *Pater Noster*, an *Ave Maria*, a confession? How many Sundays a week had he? What if his baby were sick? What if his father had died? What if he had done wrong? Are "indulgences" permits to sin? Do all these practices continue in the Roman Catholic Church today?

On the whole, has this Church done good or harm? Is it still a blessing? It "drove out the men who think,"—with what result?

WHEN we remember that we are to make our church the instrument not of our own selfish gratification, but the instrument of service in the world, the result of our action which so unites us in spirit and sympathy and aim becomes indeed significant. With high courage shall we join in the work of reform and elevation upon which, as we know, the future of our civilization depends. The problems which are before us are becoming terribly real. We ourselves are involved in those problems. The time is forever past when there can be any doubt as to the answer to that old, old question, "Am I my brother's keeper?" God is forcing upon us by awful lessons the stern truth that we are. Jesus Christ taught human brotherhood in precept, in parable, in action. Modern social philosophy is teaching it as the one great lesson of all history. Daily wants are bringing it home to us with tragic directness. No longer can we recline at ease while we read of the want and misery of the slums, of the struggle for work of the honest unemployed, of the increase of the pauper and vagrant classes, of the terrible inroads of strong drink, of the filling up of our prisons, of debauching of our courts of justice, of the corruption of our political birthright. . . . The people is our great mother. We are *of* her; whether we will or not, we are *with* her; God help us to see to it that we be *for* her!

I see the leading of the Invisible in the history of our Unitarian search and effort. I hear the voice of the World-Father in the call that now comes to our unified forces, "O brethren, we must stretch out our hands to follow that beckoning lead, we must have ears to hear that divine and holy voice!" And we shall. And this our church which has so gladly led in courageous study, which has so fearlessly trusted the soul's freedom, shall with no less earnestness step forward in noble emulation in the great practical work of religion. And for us, shall we not with joy build our lives into its glorious structure, that through us and in us life may become a greater, a happier, a more promising experience, even to those who stand in the shadow, who walk where sin and poverty make pitfalls for their feet? I say again, we are not required to make the world over. The impossible God asks from no man, from no one of His people. But it is required that we remember the Lord our God, that we are His children, and that wherever stands a human soul incarnate in flesh and blood, there stands a member of our family, a brother, or a sister to you and me, a child of God, with an infinite destiny and infinite capabilities.—REV. CHARLES E. PERKINS, of Iowa City, Ia.



# UNITY

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Non-Sectarian Liberal Constructive

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## Notes from the Field

Chicago, Ill.

UNITY CHURCH NOTES:—Under the able pastorate of Rev. B. R. Bulkley, who came to us Oct. 1st., there has been an increased interest in the work and service of Unity Church, which has made itself manifest in a brisk demand for pews, and in a general growth in all departments. The Saturdays, an organization which includes in its membership the young ladies of the church, has felt the new impetus and its membership has very nearly doubled since the first meeting in October. A series of very enjoyable and helpful vesper services has been inaugurated, combining the principal features of the organ concerts given in former years by Harrison M. Wild, with a brief address by the pastor. The services are held at 7:45 o'clock and are well attended. On Tuesday evening, Nov. 27th., a dramatic performance was given in the lecture room of the church by members of the Unity Church Fraternity. The proceeds are to be devoted to charity. The annual supper of the Ladies' Aid Society will be given in the church parlors on Thursday evening, Dec. 6th. The proceeds of this entertainment will be used in furthering the work of the Aid Society. It has been decided to discontinue the practice of serving a Thanksgiving dinner to the children of the Industrial School, as has been the custom in former years. Instead of this, contributions of food will be received at the school building, 80 Elm street, on Saturday, Dec. 1st., and baskets of provisions will be distributed among the deserving families of the neighborhood. It is hoped that by adopting this plan a larger number of the really needy may be reached.

A. L. G.

A beginner's class in German has been organized in connection with Unity Club at

All Soul's Church, Oakwood boul. and Langley ave. The class meets Tuesday and Saturday evenings at 7:30 o'clock and is free to all. Conversational method used.

Meadville, Pa.

Mr. Minot O. Simons, a graduate of the Harvard Divinity School, of the class of '94, and a graduate of the Harvard College class of '91, has been unanimously called to the pastorate of the Meadville church.

## The Study Club.

It is hoped that a complete program for a year's work may be given each week in UNITY, along with such other matter as may be of help to those interested in the intellectual side of our work, and we urge all of the clubs, of whatever name, to send us their programs as early as possible.

**Program of the Tennyson Section of the Geneva Unity Club. 1894-5.**

Celia P. Woolley, leader; Mary O'Brien, treasurer. The work of this section will begin with a study of the Arthurian Legends, in connection with the Idyls of the King, followed by the other poems of Tennyson. Those printed in parentheses are for supplementary home reading.

The poet in a golden clime was born,  
With golden stars above;  
Dower'd with hate of hate, the scorn of scorn,  
The love of love.

Oct. 9. Lecture, by Rev. Jenkin Lloyd Jones.

Oct. 22. The Arthurian Legends, by Mrs. Woolley.

Nov. 5. The Coming of Arthur; Geraint and Enid. (Gareth and Lynette).

Nov. 19. Merlin and Vivien; Lancelot and Elaine. (Balin and Balan).

Dec. 3. The Holy Grail; The Last Tournament. (Pelleas and Ettarre).

Dec. 17. Guinevere; The Passing of Asthur.

Dec. 28. Tennyson Song Recital.

Jan. 7. The Earlier Poems, 1830 and 1833.

Jan. 21. The Collection of 1842.

Feb. 4. The Love Poems; The Princess; Dora; Enoch Arden; The First Quarrel. (The Miller's Daughter; Enone; The Sisters; The Day-Dream; Edward Gray; Lady Clare; The Lord of Burleigh; The Beggar Maid; The Brook; The Letters; The Grandmother; Hero to Leander; The Death of Enone.)

Feb. 18. War and Politics; The Laureate; Maud; To the Queen; Ode on the Duke of Wellington; Ode Sung at the Opening of the International Exhibition; Sonnets on the Outbreak of the Polish Insurrection and the Russian Invasion of Poland; Britons, Guard Your Own. (The Charge of the Light Brigade; A Welcome to Alexandria; English War-Song; National Song; Bonapart; The Third of February, 1852; Hands All Round; The War; The Defense of Lucknow; England and America in 1782; Freedom; Politics; Epitaphs and Dedicatory Poems.)

Mar. 4. Philosophical Poems: Locksley Hall; The Two Voices; Flower, in the Crannied Wall; The Higher Pantheism; Will. (The Vision of Sin; Lucretius; Tithonus; Sonnets.)

Mar. 18. Philosophical Poems Concluded: Locksley Hall, Sixty Years After; Despair; By An Evolutionist; Akbar's Dream; Mechanophilus; De Profundis. (Early Spring; Tiresias; The Ancient Sage; Vastness; The Dawn; The Making of Man; The Dreamer.)

Apr. 1. Dramas: Queen Mary.

Apr. 15. Dramas: Becket.

Apr. 29. In Memoriam.

May 14. Other Poems on Death and Immortality: The May Queen; Break, Break, Break; On A Mourner; Nothing Will Die; All Things Will Die; Crossing the Bar; The Wanderer; Doubt and Prayer; Faith; The Silent Voices; God and the Universe.

May 28. Tennyson's Place Among Modern Poets, by Prof. H. H. Robinson.

BOOKS OF REFERENCE. Stopford Brooke's Life of Tennyson; Le Morte Darthur, by Sir Thos. Malory, with Introduction by Sir Edward Strachey; Studies in the Arthurian Legends, by John Rhys; Tennyson's Life and Poetry and Mistakes Concerning Tennyson, by Alfred Parsons; Prolegomena to In Memoriam, by Thos. Davidson; Tennyson's In Memoriam, by John F. Genung; Stedman's Victorian Poets; Poets and Problems, by G. W. Cooke; Tennyson's Idyls and Arthurian Story, by M. W. MacCallum; Herbert Spencer's Sociology.

## The Study Table

OTTO'S INSPIRATION. By Mary H. Ford, author of "Which Wins." Chicago: S. C. Griggs & Co. 1895. Cloth, 8vo, pp. 243; \$1.00.

The story of a wonderfully inspired musician, who begins life as a little tramp fiddler, and falls in with friends who appreciate his genius and educate him. The violinist and the daughter of the narrow farmer with whom he finds a temporary home, and a rich young lady and a rich young gentlemen who finally marries her, are the principal characters of the book.

The four parents of the two girls are conventionally sordid. The book is a romantic idyl with many pretty pictures, but with no real development of character. The rich father is well conceived, but he is described not shown. Otto is perfect, the other three characters almost equally so, and so of course there is nothing for them but marriage or death. We congratulate the author upon having chosen the former. F. W. S.

SELECTIONS FROM THE ESSAYS OF FRANCIS JEFFREY. Edited with introduction and notes by Lewis E. Gates. Boston: Ginn & Co. Cloth, 8vo, \$1.00.

A MODERN LOVE STORY. By Harriett E. Orcutt. Chicago: Chas. H. Kerr & Co. Papers, 8vo, 50 cents.

THE THEOLOGY OF THE FUTURE AND OTHER BRIEF ESSAYS. By James Freeman Clarke, D. D., W. Copeland Bowie, J. Page, Hopps and others. London: Philip Green. Cloth, 8vo, 1s.

The past, the present and the future are represented or suggested by these three books. The past is represented by the volume of Jeffrey's essays, which with its introduction by the editor,—the most interesting portion of the book, by the way,—gives us an insight into the character and style of the man whose work is after all more remarkable for what it did for literature of a later day, than for any intrinsic merit of its own. Several of the essays make interesting reading, however, especially those dealing with Burns and Wordsworth, and as a whole the volume cannot fail to be of interest to the student of English literature.

The present is faintly suggested by "A Modern Love Story," from the press of Chas. H. Kerr & Co. The shorter title is supplemented by the clause, "Which does not end at the Altar." The story is a disappointing one. The opening chapters are strong, the situation is well developed and the interest is sustained through several chapters, until we begin to think we have here a really great story; when, presto! the thing degenerates into

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to a farce comedy, runs on for three or four  
chapters, and then ends in the air like the  
outcome of a pinch of snuff. We should say  
that the author had written the first chapters  
while under the influence of one of Ibsen's  
dramas, and the remainder of the book after  
an evening at the theater where one of Mr.  
Hoyt's productions was running. But, if  
forewarned, the story may well occupy an idle  
hour.

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let" from England made up of short pages  
gathered into convenient form in response  
to many requests and in the hope that it may  
prove helpful in the School Board Controversy  
now going on, by letting in a little light. "The  
Theology of the Future," by James Freeman  
Clarke, stands at the opening, and is followed  
by a dozen others by different writers, and  
the series is closed by Whittier's "The Min-  
ister's Daughter." The tone of the whole  
strikes us as rather conservative for a mis-  
sionary tract today; but allowing for the  
chilling effect of an established church on  
the atmosphere, they are doubtless radical  
enough to serve their purpose. G. B. P.

THE WEDDING GARMENT; A TALE OF THE LIFE  
TO COME. By Louis Pendleton. Boston: Roberts  
Bros.; \$1.00.

This is a very pretty little book, well  
printed and bound, and the tale of the life to  
come is not without its interest and reason-  
ableness too. It is an attempt to describe  
Swedenborg's heaven and hell as the back-  
ground of a very simple story of life and  
death and love. It has no pretensions to  
literary art, but its spirit is not narrow or false,  
except perhaps that in the college prepara-  
tory to heaven "only worshipers of the Lord  
Jesus Christ can be received." F. G. B.

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people's libraries. H. T. G.

SELECTIONS FROM THE POETRY AND PROSE OF  
THOMAS GRAY. Athenæum Press Series. Boston:  
Ginn & Co. 1894.

This new volume (No. 5) in the Athenæum  
Press Series, comprising selections from the  
works of Thomas Gray, is edited by William  
Lyon Phelps. The edition is unique in that  
it includes in a single volume the poems of  
Gray together with a series of delightful let-  
ters. The poems are arranged in the order  
in which they were written, the editor intend-  
ing by this means to illustrate Gray's remark-  
able change of taste, his transition from Clas-  
sicism to Romanticism. Literary evolution  
is now the favorite phrase with critics and  
students, and this volume, in its introduction  
and in its arrangement, corresponds to Dr.  
Phelps's recent work on the "Beginnings of  
the English Romantic Movement," which  
was in its turn an important contribution to  
literary history. In the introduction exception  
is taken to Matthew Arnold's explanation of  
Gray's poetic sterility, which was that Gray,  
by nature a Romanticist, lived in a depressing  
"age of prose and reason." Dr. Phelps as-  
cribes the poet's scantiness of production rather  
to three things: his fastidious and scholarly  
temperament, his bad health, and his abhor-  
rence of publicity. The most suggestive  
chapter in the Introduction is descriptive of  
Gray's progress toward Romanticism. Be-  
ginning as a disciple of Dryden, he ended a  
thorough Romanticist. The early poems, the  
Elegy included, are the products of Classicism.  
The Pindaric Odes, printed in 1757, reveal  
plainly the new spirit. The later poems are  
highly imaginative, and in theme and man-  
ner are beyond the then popular conception

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times appears, making us bless beauty and utility at the same breath."—Chicago Tribune.

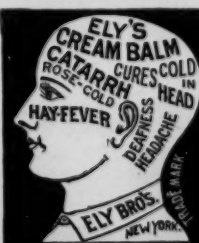
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of poetry. This gives justification to the editor's conclusion that Gray influenced the age more than the age influenced him; "he led rather than followed." A brief life of Gray, a chronological table, bibliography, notes on the poems, and an appendix by Prof. Kittredge on Gray's knowledge of Old Norse, complete a volume very creditable to American literary scholarship.

O. T.

NO ENEMY (BUT HIMSELF). By Elbert Hubbard. New York and London: G. P. Putnam's Sons. Cloth, 8vo, pp. 283; \$1.50.

This story, or rather this series of sketches which account for the decline and fall of John Hillard, bachelor, indicates that Mr. Hubbard has had some experience in living as well as in thinking. A mere observer of life can draw a bachelor's apartments in the midst of New York City, the gathering of a club, even tho' it have the formidable title of a Society for the Study of Social Problems, and an angry clergyman irritated by the dogmatic stand of one who disagrees with his paper just read. But it takes more than observation to treat entertainingly and cleverly of tramp life, to reproduce a real type of him who is willing to lie, if need be to steal, to use his wits in living on the bounty of other people. And it takes somewhat of an artist to bring out the genuine nature of such a tramp—his self-sacrifice, heroism and manliness. We regret that the author did not prove himself more of an artist toward the end of the volume: here the story lapses into the commonplace—Hillard, now having become a selfish brute thro' drink and misfortune, drags to death the woman whose benefactor he had been, because she had given her heart to another. The story is full enough of simple incident to keep the reader interested, and the comments of "His Whiskers" upon the fads and fancies of the day will be relished by anyone who loves honesty and humor. We hope that some day Mr. Hubbard will take the time and pains to write a stronger story, for he shows decided power.

H. B. L.

TALES OF A TRAVELER. By Washington Irving. The author's revised Edition, edited by William Lyon Phelps, A. M. (Harvard), Ph. D. (Yale). Instructor in English Literature at Yale College. New York and London: G. P. Putnam's Sons. Cloth, 8vo, pp. 558; \$1.00.

This "Students' Edition" is a convenient one-volume form of the American classic, accompanied by some thirty pages of introduction and notes. The type is large and clear, the simple linen binding is tasteful and serviceable, and the price being low, we have no doubt the volume will be well received.

F. W. S.

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### The Magazines.

THE BIBLICAL WORLD for October contains an appreciative sketch of the life of the late Prof. August Dillmann, by Rev. Geo. L. Robinson, to which is appended a chronology of his life and works, written by himself for his family. In this and the November numbers President Harper's lectures on Genesis are continued,—the earlier number discussing "the human element in the early stories of Genesis," the later number being devoted to "the divine element." Professor George H. Schodde, in the November number tells of the discussion now going on in Germany on the question: Shall the Old Testament be used as a medium of Christian teaching? What may be called the review part of the magazine takes up seven,—perhaps we should say eight,—of the thirteen heads, and some

forty of the eighty pages, including as its most valuable elements: Comparative Religion Notes, Synopses of Important Articles, and Book Reviews and Notices. This is of constantly increasing value. Another excellent feature of the magazine is the brief synopsis with which the editors preface the principal articles.

THE INTERNATIONAL JOURNAL OF ETHICS for October, besides some very interesting book reviews and discussions of "The Practical Value of Ethics" and "Italy and the Papacy," by J. S. Mackenzie and Wm. Chauncey Langdon, respectively, contains the following articles: Luxury, by Henry Sidgwick; The Limits of Individual and National Self-Sacrifice, by F. H. Bradley; Women in the Community and in the Family, by Mary S. Gilliland; Ethics and Biography, by Edmund Montgomery; National Character and Classicism in Italian Philosophy, by Luigi Ferri, and Rational Hedonism, by E. E. Constance Jones.

### The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

TALES OF A TRAVELER. By Washington Irving. The author's revised edition, edited by William Lyon Phelps. New York and London: G. P. Putnam's Sons. Cloth, 8vo, pp. 558; \$1.00.

OUR JOURNEY AROUND THE WORLD. By Francis E. Clark, D.D., and Mrs. Harriet E. Clark. Illustrated. Hartford, Conn.: A. D. Worthington & Co. Sold only by Subscription. Cloth, large 8vo, pp. 641.

JAMES HENRY CHAPIN: A Sketch of his Life and Work. By George Sumner Weaver, D. D. With illustrations. New York and London: G. P. Putnam's Sons. Cloth, gilt top, 8vo, pp. 386; \$1.50.

DOKTOR LUTHER. Eine Schilderung von Gustav Freytag. Edited, with Introduction and Notes, by Frank P. Goodrich, Ph. D., Professor of the German Language and History in Williams College. Boston: Ginn & Co. Flexible cloth, 12mo, pp. xv-177.

FROM BLOOMINGTON TO SMOKY AND OTHER PAPERS. By Frank Bolles. Boston and New York: Houghton, Mifflin & Co. Cloth, 12mo, pp. 278; \$1.25.

GOD AND CHRIST: Sermons preached in Bedford Chapel. By Stopford A. Brooke, M. A., LL. D. London: Philip Green. Cloth, gilt top, 12mo, pp. 359; 5s.

"AS NATURAL AS LIFE": Studies of the Inner Kingdom. By Charles G. Ames, minister of the Church of the Disciples, Boston. Boston: James H. West, 174 High street. Cloth, 16mo, pp. 109; 50 cents.

IN LOVE WITH LOVE: Four Life Studies. By James H. West. Boston: James H. West. Cloth, 16mo, pp. 109; 50 cents.

OF SUCH IS THE KINGDOM and Other Poems. By Anna Olcott Commelin. New York: Fowler & Wells Co. Cloth, gilt top, 8vo, pp. 110; \$1.50.

AEDEOLOGY: A Treatise on Generative Life. By Sydney Barrington Elliot, M. D. Chicago: Charles H. Kerr & Co., 1895. Cloth, 8vo, pp. 260.

SOME MODERN PHASES OF THE DOCTRINE OF ATONEMENT. By G. Vance Smith, B. A., Philos. and Theol. Doct. London: Philip Green. Cloth, 16mo, pp. 44; 1s.

THE GOSPEL OF THE BETTER HOPE and Other Pages for Religious Inquirers. By John Page Hopps, Henry W. Bellows, Wm. Gaskell, Samuel Charlesworth, Henry Jeffery, Stopford A. Brooke, James Freeman Clarke, Brooke Herford, Frederick H. Hedge, Thomas R. Slicer, C. W. Park, J. F. Blake. Cloth, 24mo, pp. 226; 2s.

EVOLUTION AND THE RELIGION OF THE FUTURE. By Anna Swanwick. London: Philip Green. Cloth, 16mo, pp. 66; 1s.

WHEN MOLLY WAS SIX. By Eliza Orne White. Illustrated by Katharine Pyle. Boston and New York: Houghton, Mifflin & Co. Linen, 8 vo, pp. 133; \$1.00.

OTTO'S INSPIRATION. By May H. Ford, author of "Which Wins?" Chicago: S. C.



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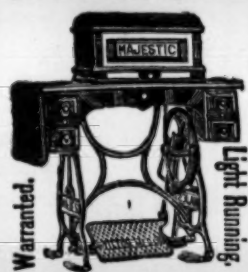
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Griggs & Co. 1895. Linen, 8vo, pp. 243; \$1.00.

**HELEN.** By Oswald Valentine. Author of "The Passing of a Mood." The Incognito Library. New York and London: G. P. Putnam's Sons. Cloth, 6½x3½, pp. 232; 50 cents.

**AMERICAN SONG.** A collection of Representative American Poems with Analytical and Critical Studies of the Writers. With introduction and notes. By Arthur B. Simonds, A. M., Fellow in the Romance Languages at Columbia College. New York and London: G. P. Putnam's Sons. Cloth, gilt top, 8vo, pp. 310; \$1.50.

**THE COMPLETE POETICAL WORKS OF JOHN GREENLEAF WHITTIER.** Cambridge Edition. Boston and New York: Houghton, Mifflin & Co., 1895. Cloth, 8vo, gilt top, pp. 552.

**TIMOTHY'S QUEST:** A Story for anybody, young or old, who cares to read it. By Kate Douglas Wiggin, with illustrations by Olive Hereford. Boston and New York: Houghton, Mifflin & Co. Cloth, gilt top, 8vo, pp. 259; \$1.50.

**MOLLIE MILLER.** By Effie W. Merriman. Boston: Lee & Shepard, 1895. Cloth, 16mo, pp. 285.

### A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The Future Interpretation of the Bible"; A. W. Gould, "The Future of Religion"; R. F. Johnson, "Is There Need of a Liberal Church?" J. L. Jones, "The Parliament of Religions and What Follows"; H. W. Thomas, "The New Theology"; B. F. Underwood, "Religion From the Standpoint of Science"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "The Thought of God"; Joseph Stolz, "What All Can Believe."

The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

### The Making of Thieves.

There has surely been of late a very great and significant increase in the number of child criminals that are brought to our police courts. There are more of them, and they are much younger than they used to be, and they are vastly "tougher." Their manner shows plainly that the street has been their teacher and that they have been apt pupils. Its method is simple and varies in Hell's Kitchen and in Jewtown only in the opportunities offered. To begin with the boy idler in the street during school hours is there in defiance of law, whether the fault is his own or not, and he knows it. He is in the attitude of opposition, the normal attitude of the street. The policeman is his enemy and the policeman stands for the established order of things. Thus the groundwork is laid for whatever mischief comes along. It is not long in coming, rarely longer than the dinner-hour of the first day. The boy is hungry. He wants something to eat. A boy's hunger is not like a man's, which can be appeased with promises. He wants something at once. If he is playing hooky, he does not want to go home to get it. Any-way there is no need to do so. The street can show him an easier way. A grocer's stand is handy, or a pie-wagon. Better still, a soda-water wagon; the bottle is worth so much cash at the junk-shop. The driver's back is turned; the boy "swipes" one. It is not a very great crime, but it is the stepping-stone to many greater. A horse

blanket or a copper bottomed boiler may be the next thing. It is the first step that costs an effort, and that not a very great one, with the clamor of a hungry stomach to drown the warning voice within him that whispers of the policeman and the lock-up. The friends he makes in the street soon help him to contempt for the one and a secret pride in the other.—*Jacob A. Riis, in The Century for November.*

### Announcements

#### The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF OUR FATHER (Universalist), 10 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johnson, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

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### Announcements

AT ALL SOULS CHURCH Rev. Jenkin Lloyd Jones will preach at 11 A. M. on "Frances Power Cobbe and the Anti-Vivisection Movement." Sunday School at 9:30 A. M. At 8 P. M. Mr. George Lehman will give a violin recital and a talk on "Why it is Advisable to Study Music in America."

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## Prof. Cyrus Adler on Jerusalem.

The Washington correspondent of the Chicago Daily Record reported the following interview in a recent issue of the paper:

"I had an interesting talk today with Prof. Cyrus Adler, the famous Hebrew scholar of the Smithsonian institution, concerning the 'boom' that is now enlivening Jerusalem. He says it is not wholly due to the opening of the railroad between the holy city and Joppa, which was recently constructed by a firm of Chicago contractors, for that actually caused a temporary depression by throwing out of employment several thousand men who had been engaged in carrying merchandise with mule caravans between the holy city and the sea and compelling them to seek new occupations. Prof. Adler attributes the boom to the immigration of Russian Jews, who have recently come into the holy land and have brought with them considerable capital.

"There is a benevolent society in Russia called 'The Lovers of Zion,' whose purpose is to encourage and assist emigrants from that country to Palestine, and has already sent more than 30,000 families, who have bought or taken up the idle land in and around Jeru-

salem, and are cultivating the olive, which is the staple of the country, and the vine, which grows with great profusion. They are manufacturing a superior quality of wine and brandy, which has suddenly become popular in Constantinople and other cities, sells at good prices and is in great demand. They are also cultivating oranges and colocynth, a kind of cucumber which contains a bitter pulp from which a drug is made. The world's supply of this curious plant formerly came from the neighborhood of Gaza, the scene of many exciting incidents in old testament history, and the industry, which declined because of the heavy tax imposed upon it by the authorities, has been revived.

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